

EXCERPTS FROM

NEW, EXPANDED THIRD EDITION

# Not-Two Is Peace

The Ordinary People's Way  
of Global Cooperative Order

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BY THE WORLD-FRIEND

Adi Da



Introduction by Ervin Laszlo



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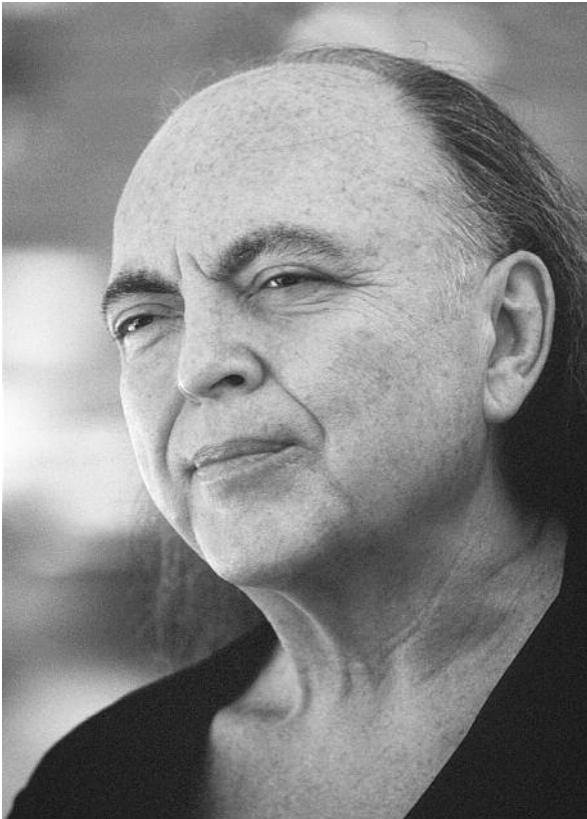
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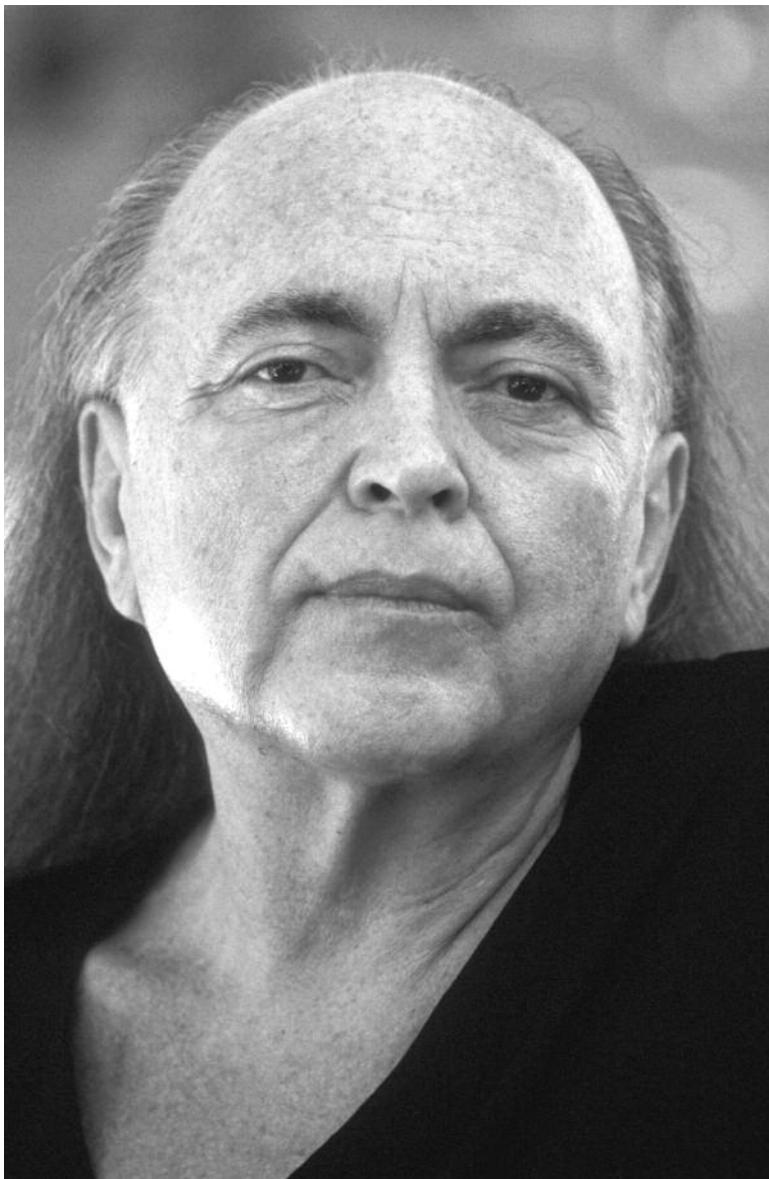
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The World-Friend Adi Da speaks out of his concern for the current plight of humanity. Adi Da invites you to consider his urgent calling for the founding of a Global Cooperative Forum—to address the profound ills of today's world, and to re-establish human civilization based on principles of mutual trust, cooperation, tolerance, prior unity, and the limitless participation of all of humankind in transforming its own destiny.



# Not - Two Is Peace

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The Ordinary People's Way  
of Global Cooperative Order

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BY THE WORLD-FRIEND

Adi Da



## EPILOGUE

I Am Here  
To Awaken A Bright New Age  
of Global Humankind



I Am Here  
To Awaken A Bright New Age  
of Global Humankind

I Am Looking for men and women who will live free of every kind of seeking, attendant only to the consciousness of universal prior unity, who will constantly devote themselves to the responsible cooperative management of individual and collective human life in the Indivisible Form and Logic of Reality Itself, rather than the egoic and separative form and “difference”-bound logic of egoity and illusion.

Such men and women are the unexploitable human presence of Reality Itself.

They will not devote themselves to turning the world to dilemma, seeking, life-exhaustion, and mere experience bereft of wisdom.

They will not devote themselves to the gross exploitation of desire and mere conditional possibility.

They will not devote themselves to strategic ascent to various goals beyond, or to absurd evolutionary aims, or to merely conventional exoteric and esoteric human transformation.

They will actively function in the Intrinsic Pattern of Reality Itself, turning themselves, and all of humankind, and, indeed, all things into unconditional relatedness and balanced well-being.

They will everywhere remove the effects of previous separative action, and restore the form of life to prior unity and indivisibility.

They will design and enact every kind of stability, and they will constantly re-discover the Beautiful Itself.

They will everywhere establish the presence of undivided peace.

While they constantly abide in the tacit apprehension of the Intrinsically egoless Context of Reality Itself, their eye of intelligence will always be on the present forms of perception, and not on the otherwise un-Real, or on the merely “objective”, or on the merely “subjective”, or on the false, or on the artificial, or on the absurd, or on the ironies of mere mind and memory at all.

Their perception of present form is always already stable and whole, and not a mere reflection of some other time or event.

They will not think and do the world as if it were merely a symbol for entirely other and would-be things.

They will constantly assert the egoless Form and Pattern of Reality Itself, while always conscious of the prior unity of all.

They will always serve the order of egoless wisdom and seamless knowledge.

They will always further develop the necessary, and they will always employ only the life-positive means.

They will always make only economic and wise use of science and technology, or all of conditional knowledge and its applied capability.

They will not be motivated merely by clever human invention, but by Reality Itself, Which Is the Always Present, and Which Is the Intrinsically Seamless Totality communicated in all forms.

They will not pursue any kind of human victory over the natural domain, or any kind of ultimate victory for some by means of the permanent defeat or domination of others.

They will always only enact the conditions for present universal balance and well-being.

They will always promote and uphold the universal wisdom of egolessness, in which right understanding of prior unity is the always public foundation of existence.

Thus, I Look to Establish a new global order of men and women, who will actively establish and sustain a universal new human age of sanity and wisdom.

That new age will not be an age of the occult, the conventionally religious, the scientific, or the technological glorification of humankind.

Rather, that new age will be the anciently expected universal age of authentic human existence, wherein human life will be everywhere engaged entirely apart from the tragic history of human ignorance, dissociativeness, bewilderment, and great search.

The would-be “new age” envisioned by mere seekers is a spectacular display that only extends the traditional madness, exploitability, and foolishness of humankind.

Therefore, I Am here to Awaken a new global order of men and women, who will not begin from all that was, but who will, instead, apply themselves, apart from all dilemma and all seeking, to the harmonious event of prior unity and cooperative peace.

That new universal order and age of global humankind will be always Illuminated by the Intrinsic Freedom of Reality Itself, and it will be always Thus Bright and New.



FINAL WORD

Something New  
Must Emerge

Adi Da's Final Address to Humankind  
(Spoken on the Day That He Passed from the Body,  
November 27, 2008)



## Something New Must Emerge

*On November 27, 2008, at his hermitage in Fiji, the World-Friend, Adi Da, passed from the body. On the morning of that day, he gave final instructions about the manuscript of this book. And, on that same morning, he spoke spontaneously as follows—offering what was to be his final word on the current state of humankind and his calling for the incarnation of a Global Cooperative Forum.*

Wherever people come together collectively, a social contract is established—a social contract among egos. And, where social contracts emerge, collectives appear—including nation-states, and so forth. Such collectives are the setting within which human civilizations develop.

As soon as any social collective comes into being, people expect certain benefits to come from the existence of the collective. Fundamental among the expected benefits are increased security, increased longevity, increased leisure (or increased freedom from need), and increased enjoyment of life. Thus, when people enter into a social contract, by becoming part of a social collective, there is an expectation that at least a significant number of individuals in that social collective will be able to experience this fourfold benefit—of greater security, greater longevity, greater freedom from need, and greater enjoyment of life—to a more significant degree than they would if they were not part of the collective. This expectation is particularly true in the case of such large-scale collectives as nation-states.

A rightly managed social collective does, indeed, provide a greater degree of these four principal life-factors—for at least some portion of the membership of the collective. However, the expectation of such benefits generates a dangerous illusion—a collective illusion based in the ego's search for relief from all fear and threat. It is the illusion that conditions of security, longevity, freedom from need, and enjoyment of life can exist to an ideal degree. Furthermore, it is the illusion that, rightly, such idealized conditions characterize human life as it should be—and that, therefore, such conditions should be demanded by all human beings. And, finally, it is the illusion that such idealized conditions can actually be established on a fullest and permanent basis and maintained indefinitely on a large scale. Such is the fundamental illusion that arises in the context of human civilization—or, in other words, whenever there is a social contract among egos.

In reality, life is not secure. In reality, life does not carry with it any reason to presume longevity, or even one more moment of existence. In reality, there is no fundamental freedom from need, or from the struggle and stress of dealing with need. In reality, all enjoyment is fleeting.

It does not make any difference how much “civilizing” is done or how much group solidarity is created. No degree of civilization can change the natural reality of mortal existence. That is why “utopia” is an illusion. And that is why the expected “utopian” benefits of civilization—or, in other words, the expected “utopian” benefits of a social contract among egos—are illusory.

At best, a social contract among egos is an arrangement that produces a tentative and modest degree of increased security, longevity, freedom from need, and enjoyment of life—for some. And, in any case, such life-improvements cannot be guaranteed to last. No degree of life-improvement can change the fundamental core reality that life is insecure, brief, full of need, and incapable of absolute fulfillment.

There are times in human history, such as the present world-moment, when the factors of security, longevity, freedom from need, and enjoyment of life are becoming increasingly threatened—experienced by fewer than before, and experienced much less by those who are accustomed to enjoying them to some degree. In such a circumstance, people begin to suffer a psychic crisis—a crisis in the psyche of egoity itself. Then political and social leaders start calling upon people to make sacrifices for the sake of the social collective—as if the mere fact of belonging to such a collective, on the basis of a social contract, is, in and of itself, a virtue. But the only reason people enter into any such social contract is in order to enjoy greater security, longevity, freedom from need, and enjoyment of life. There is no point in asking people to make sacrifices in order to belong to the social collective if the collective is altogether failing to provide any degree of security, longevity, freedom from need, and enjoyment of life, or is providing those factors to a much lesser degree.

Such is the current state of global human civilization. People are being asked to “tighten their belts”, to make sacrifices of one kind or another, in order to continue belonging to the existing social-ego contracts all over the world—nation-states, and everything altogether. But how long will people continue to be willing to make such sacrifices?

Civilization is in crisis. The human world altogether is in crisis. The notions of security, longevity, freedom from need, and enjoyment of life are showing themselves to be illusions—very tentative, and able to be enjoyed by only a relative few. And the relative few who enjoy such life-conditions do so at the expense of others—and, in fact, on the basis of the suffering and exploitation of others.

Something new must emerge. That something new is not going to emerge from the pattern of nation-states, or even from the gathering of nation-states (in the form of the United

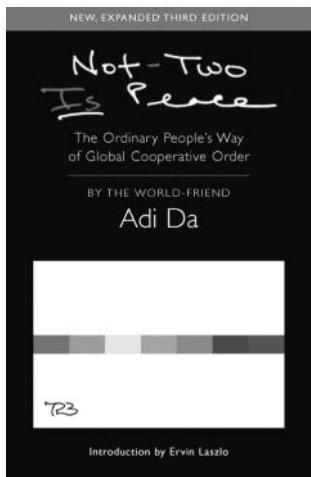
Nations). That something new can only emerge from everybody-all-at-once—the power of humankind as a totality.

Humankind as a totality must relinquish the old civilization. It must accept that the old civilization is dead, the old civilization is gone, useless, non-productive. The old civilization can no longer provide security, longevity, freedom from need, and life-enjoyment for people. Less and less can the old civilization do anything useful at all. The old civilization is now profoundly degraded, and will only get worse with time.

A new mode of social contract must emerge—a mode of social contract not founded on egoity. There must now be an egoless mode of social contract—based on cooperation, tolerance, and universal participation and accountability. Such is the nature of the necessary global cooperative order.

In order for such a global cooperative order to come into being, there must be a core institution based on the universal participation and accountability of everybody-all-at-once. I call that core institution the Global Cooperative Forum. The Global Cooperative Forum is the necessary transformative movement on Earth. ■





## ABOUT THE COVER

The image on the cover is a flag design created by Adi Da specifically for the Global Cooperative Forum. He explains the significance of the flag as follows:

*National flags represent the already presumed separateness of national identities. In contrast, the Global Cooperative Forum is represented by a single flag, consisting of the simple spectrum of colors on a white field.*

The white field is a “tabula rasa” (or blank slate), symbolizing the absence of all the kinds of “self”-imagery by which human beings create differences between themselves and others. In addition, the plain white flag is a traditional sign of truce or surrender. The party waving the white flag is signalling that it does not want confrontation, and that it is not posing a threat.

The Global Cooperative Forum is not there to confront anyone. It relinquishes all confrontation and all war, and it upholds no self-imagery beyond the simple reality of being part of the totality of humankind.

The presence of the rainbow straight across the flag indicates that the Global Cooperative Forum is actually functioning as a global institution. The spectrum of color on the white field symbolizes inclusiveness in every sense—all flags, all races, and all nations.

The “723” in the lower left corner stands for the date July 23, 2006. In his essay entitled “723” (Essay XXI of Part Two in this book), Adi Da comments on the unique and decisive significance of this date in global human history. ■

## T H E   W O R L D - F R I E N D ,   A D I   D A

**F**rom his birth (on Long Island, New York, in 1939), Adi Da always manifested unique signs of spiritual illumination. Nevertheless, from his birth, and until his spiritual restoration at thirty years of age, Adi Da submitted himself to an ordeal of “self-identification” with all the limitations and sufferings of the human condition.

Adi Da describes his early years as being focused in two fundamental activities: investigating how, in the scale of human “ordinariness”, to perfectly realize the Truth of “Reality Itself”, and (coincidentally) both achieving and demonstrating the human-scale ability to communicate the Truth of “Reality Itself” through both visual and verbal means.

Adi Da graduated from Columbia University in 1961, with a BA in philosophy, and from Stanford University in 1966, with an MA in English literature. His master’s thesis, a study of core issues in modernism, focused on the literary experiments of Gertrude Stein and on the modernist painters of the same period.

In 1964, Adi Da began a period of intensive practice under a succession of spiritual masters in the United States and India. In 1968, he went to India and approached the renowned spiritual master Swami Muktananda of Ganeshpuri, who immediately responded by saying that Adi Da was a spiritual master at birth, and “the most extraordinary Westerner” he (Swami Muktananda) had ever encountered. One year later, in a unique letter of acknowledgment, Swami Muktananda made an open public declaration that Adi Da was, by virtue of his evident spiritual signs and demonstrated states, inherently qualified to teach others independently, and to awaken others spiritually by direct transmission. Later, in 1970, after a final period of intense spiritual

endeavor, Adi Da spontaneously became re-established in the continuous state of illumination that was his unique condition at birth.

After his re-awakening, Adi Da began to teach, creating a vast repository of wisdom, in living dialogue with those who approached him as devotees. His literary, philosophical, and practical writings consist of over sixty published books—many internationally acclaimed. In the early 1970s, Alan Watts, writer of numerous books on religion and philosophy, acknowledged Adi Da as “a rare being”, adding, “It is obvious, from all sorts of subtle details, that he knows what IT’s all about.” In the late 1990s, poet Robert Lax said of Adi Da’s radically experimental novel, *The Mummery Book* (the opening volume of Adi Da’s *Orpheum Trilogy*), “Living and working as a writer for many decades, I have not encountered a book like this, that mysteriously and unselfconsciously conveys so much of the unspeakable reality.”

Having fully given his teaching, Adi Da lived independently on his island sanctuary in Fiji, constantly working to express the Truth of existence through modes of communication to which all human beings can respond—including literary, theatrical, artistic, and philosophical works. He passed from the body on November 27, 2008.

Adi Da is not political in any ordinary sense of the word. Rather, his address to humanity and the process of civilization comes from his lifelong intention of communicating the truth of existence—uncovering both the essential driving forces of limitation and suffering and the means to go beyond those forces. ■

## GLOSSARY OF TERMS AND PHRASES

**Acausal**—Neither caused nor causing; therefore, existing beyond (or prior to) the realm of duality in which the law of “cause and effect” is operative.

**all-and-All**—A phrase Adi Da created to describe the totality of conditional (or ordinarily appearing) existence—both as the “sum of its parts” and as an undivided whole. He defines lowercase “all” as indicating “the collected sum of all presumed-to-be-separate beings, things, and conditions”, and uppercase “All” as indicating “the All (or the undivided totality) of conditional existence as a whole”.

**body-mind-complex**—With this term, Adi Da is communicating that each human being is a “complex” of fundamental faculties. Those fundamental faculties include body and mind, and also emotion and breath.

**conditionally manifested reality / Reality Itself**—Adi Da distinguishes between two meanings of the word “reality”. (1) He refers to reality as we ordinarily perceive it and participate in it as “conditionally manifested reality”. The “ordinary reality” is the complex effect of all kinds of causes. Thus, the “ordinary reality” can manifest only in accordance with whatever conditions are the case. Therefore, because the “ordinary reality” is dependent on conditions, Adi Da describes it as “conditionally manifested”. (2) In contrast to “conditionally manifested reality”, Adi Da refers to “Reality Itself” (with capital letters). Reality Itself is not in any sense dependent on conditions. In other words, Reality Itself is utterly “Non-conditional”. Adi Da states that Reality Itself is the “One and Only Self-Nature, Self-Condition, and Self-State” of every thing and every being in the universe.

**Conscious Light**—Adi Da defines Reality (Itself) as “Conscious Light”. By making this definition, he is communicating that the two essential characteristics of Reality are Awareness (or Consciousness) and Radiance (or Light). Furthermore, Adi Da states that Conscious Light is the essential Nature (or the “One and Only Self-Nature, Self-Condition, and Self-State”) of every thing and every being in the universe.

**diaspora**—The “diaspora” (“dispersion” or “scattering”) of humankind all over the earth, over the course of many thousands of years, has resulted in the establishment of different cultures and philosophies. But no matter what cultural or even racial differences have appeared, Adi Da emphasizes that humankind is still a single species.

**“difference”**—Adi Da defines the presumption of fundamental “difference” as the essential fault that characterizes the unliberated human ego. The core of this presumption is the primal notion that “self” is separate from “everything and everyone else”. That primal notion is described by Adi Da as the “root” of all human suffering and dilemma.

**ego / ego-“I”**—Adi Da teaches that the ego is an activity, and not an entity. The activity of egoity is what Adi Da calls the “self-contraction”, or the presumption of separate and separative existence. When he uses the term “ego-“I”, he places the “I” in quotation marks to indicate that he uses it in the “so to speak” sense. He is indicating (by means of the quotation marks) that, in Reality, there is no such thing as the “I”, even though it appears to be the case in ordinary experience.

**end-time**—Adi Da uses “end-time” to mean the end-phenomenon of human ego-culture and the loss of the connection to Reality Itself—and not any traditional religious myth associated with this term. See also **“late-time” (or “dark” epoch)**.

**Enlightenment**—The actual Realization of Reality Itself, or Truth Itself—Which Realization is Inherently Full of Light. Adi Da sometimes sets the word “Light” off in hyphens (as in “En-Light-ened”) to emphasize the root-meaning of the word.

**everybody-all-at-once**—A phrase coined by Adi Da indicating the “all-at-once collective” of humanity—which is not a collection of separate individuals, but the force of humankind as a collective whole, based in the fundamental presumption and truth of prior unity.

**face-to-face**—Humans all over the earth are now “face-to-face” with one another, in that no one exists in an isolated tribe or culture. There is now a single world, transformed by worldwide communication, economic interdependence, and the potential of global warfare.

**“ground zero”**—A term coined in the twentieth century to describe the site where an explosion (especially a nuclear one) has occurred. Since September 11, 2001, this term has also commonly been used to refer to the site of the destroyed World Trade Center in New York City. In this book, Adi Da uses this term in metaphoric and temporal terms relative to the state of global human culture at this time in history. His use of “ground zero” also relates to the “zero-point”, or the inherent egolessness of human life. See also **“zero-point”**.

**“know”**—When Adi Da places this word (and its variants, such as “knowing”, and “knowledge”) in quotation marks, he does so to indicate that the

ego's characteristic presumption of separation between the "knower" and that which is "known" makes it impossible to know anything as it really is. Adi Da capitalizes "Know" and "Knowledge" to indicate a wordless, direct Realization—rather than any form of knowledge based on the illusion of separation between "subject" and "object". See also **"Perfect Knowledge"**.

**"late-time" (or "dark" epoch)**—Adi Da uses the terms "late-time" and "dark' epoch" to describe the present era, in which doubt of anything at all beyond mortal existence is more and more pervading the entire world, and the "self"-interest of the separate individual is more and more regarded to be the ultimate principle of life.

**lose face**—To "lose face" is to allow one's vulnerability and one's shortcomings to be seen, without the apparent protection of a powerful or influential image. See **save face**.

**mummery**—The dictionary defines "mummery" as "a ridiculous, hypocritical or pretentious ceremony, observance, or performance". Adi Da uses the term "mummery" to describe all the activities of ego-bound beings, who are committed to the false view of separation and separateness.

**"Narcissus" / "Narcissistic"**—Adi Da uses "Narcissus" as a key symbol of the un-enlightened individual as a "self"-obsessed seeker, enamored of his or her own "self"-image and egoic "self"-consciousness.

*He is the ancient one visible in the Greek myth, who was the universally adored child of the gods, who rejected the loved-one and every form of love and relationship, and who was finally condemned to the contemplation of his own image—until, as a result of his own act and obstinacy, he suffered the fate of eternal separateness and died in infinite solitude.*

—Adi Da  
*The Knee of Listening*

**"neighborhood-wars"**—The term "neighborhood-wars" describes the destructiveness of the ego (or the presumed separate "self") at all levels of human endeavor—not just the conflicts between nations and ethnic groups but in the most intimate scale of human interaction (the "private wars of Everyman"). This term comes from Adi Da's literary work *The Mummery Book*.

**Non-Dual**—Inherently indivisible, and, therefore, never composed of "two" (or "self" and "not-self").

**"object" / "objective"**—Adi Da consistently places the words "object", "objective", "objectify", and so forth, in quotation marks. He does this in

order to indicate that, in Reality Itself, there is no such thing as an “object” that is separate from the “subject”.

**“Perfect Knowledge”**—The direct, tacit Realization of the Indivisible Unity of Reality Itself—prior to any presumption of separation between “knower” and “known”. “Perfect Knowledge” contrasts with all forms of ordinary “knowledge”—which are based on the presumption of an irreducible separation between “knower” and “known”, or “subject” and “object”.

**Perfectly Subjective**—In the phrase “Perfectly Subjective”, the word “Subjective” does not refer to “the inward experience of an individual”. Rather, it points to Reality Itself—the True Source (or “Subject”) of all apparent experience, which exists prior to any apparent individual “self”.

**“point of view”**—By placing this phrase in quotation marks, Adi Da is communicating that, in Reality, every ordinary “point of view” is an illusion—because all ordinary “point of view” is founded in the presumption of the separate existence of “I”.

**prior unity**—Adi Da’s term “prior unity” points to the unity that exists prior to all the apparent differences and conflicts in the world. That unity, in other words, is senior to all apparent signs of disunity. Adi Da also calls this the “unifying life-principle” and the “cosmically extended pattern of Oneness”. In the phrase “prior unity”, Adi Da uses the word “prior” in the sense of “a priori”, or “inherent” (not in the sense of “previous”). Please see p. 35 for a full discussion.

**psycho-physical**—A phrase which Adi Da uses to indicate that the human being is not a purely physical phenomenon, but a phenomenon with both physical and psychological/psychic dimensions. He also uses this description to characterize not only the human being but the world altogether.

**Reality Itself**—See **conditionally manifested reality / Reality Itself**.

**Real God**—Adi Da uses the term “Real God” to refer to Reality or Truth Itself, rather than any conventional anthropomorphic idea of God as “Creator”.

**save face**—To “save face” is to try to “look good”, or cling to an image of invulnerability and superiority in order to avoid being exposed as flawed or threatened. See **lose face**.

**scientific materialism**—The predominant philosophy and worldview of modern humanity, the basic presumption of which is that the material world is all that exists. In scientific materialism, the method of science, or

the observation of “objective” phenomena, is made into a philosophy and a way of life that suppress the native human impulse to Realize Reality Itself.

**“self” / not-“self”**—The two categories of egoic illusion: that which one identifies with (“self”), and everything else (not-“self”). Adi Da places “self” in quotation marks to indicate that the presumption of a truly separate entity is an illusion—generated in response to the fact of bodily existence.

**“self”-contraction**—The fundamental presumption (and activity) of separation. Also called “ego”, or “ego-‘I’”.

**Self-Nature, Self-Condition, and Self-State**—While pointing out that there is no such thing as a separate egoic “self”, Adi Da uses this phrase to indicate that Reality Itself is the true “Self” (capital “S”) of all existence.

**sublated**—The verb “sublate” means “to remove” or “to negate”—in the sense of “rendering no longer effective”.

**Transcendental Spiritual**—Adi Da uses this phrase as a description of the two fundamental aspects of Reality Itself, and also of the process of Reality-Realization (or Enlightenment). “Transcendental” refers to Existence (or Being, or Consciousness) Itself, and “Spiritual” refers to Energy (or Light) Itself. Adi Da has revealed that these two aspects inherently coincide in Reality Itself, Which is Indivisible.

**“tribalism”**—Adi Da uses the terms “tribal” and “tribalism” to refer to the ego in its collective form. Please see p. 37 for a full discussion.

**Unifying Life-Principle**—See **prior unity**.

**Witness**—The natural “Position” of Consciousness Itself is to Stand as the Mere Witness of all that arises, Prior to egoic “self”-identification with the body-mind-complex.

**“zero-point”**—With the term “zero-point”, Adi Da is describing the “place” (or reality) that is prior to the root-gesture of separation. Thus, “zero-point” is synonymous with “egolessness”. The quotation marks indicate that its meaning is limited to the specific definition described here.

The entire text of Not-Two *Is* Peace  
and additional information about the  
**SOCIAL WISDOM**  
**OF THE WORLD-FRIEND ADI DA**  
can be found at:  
**[www.da-peace.org](http://www.da-peace.org)**

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**“Only everybody-all-at-once can change the current chaos.” —Adi Da**

**A**t this crossroads in history, many serious attempts are being made to steer humanity toward a new and sustainable civilization. Among them, this book by Adi Da is outstanding as a unique and radical message oriented to meet the global state of emergency through a new modus operandi, “the working-presumption of prior unity”, and a Global Cooperative Forum that could empower the more than six billion inhabitants of the planet to take their destiny into their own hand. This vision deserves to be read and pondered, and decisively acted upon.

—ERVIN LASZLO  
Founder and President of the Club of Budapest

**T**he narrative of Adi Da’s book is simple, powerful, accessible, and compassionate. And his message, grounded in global wisdom, is urgent and timely....This important book should be read carefully and put into practice by all global citizens.

—ASHOK GANGADEAN  
Founder-Director of the Global Dialogue Institute  
Co-Convenor of the World Commission on Global Consciousness and Spirituality

**N**ot-Two *Is* Peace contains wisdom that can transform the current and ongoing world crises that so desperately need effective conflict resolution.

—HUGH O’DOHERTY  
John F. Kennedy School of Government, Harvard University

**I**n a world beset with innumerable challenges, *Not-Two Is Peace* offers a new vision for the future. Adi Da emphasizes “prior unity” as the basis for our decisions and actions. If we proceed with putting the interests of the whole of humanity first, then there is the possibility of growth and development for the nearly seven billion people on the planet, not just a privileged minority. Such wisdom cannot be ignored.

—SAM PITRODA  
Chairman, National Knowledge Commission of India



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